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India

# INDIAN MISSIONS

AND

## MISSIONARIES.

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(REPLIES DIRECT AND INDIRECT TO RECENT  
CRITICISMS.)

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# INDIAN MISSIONS AND MISSIONARIES.

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## I.—THE TESTIMONY OF THOSE WHO KNOW.

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### THE LATE LORD LAWRENCE.\*

THE LATE LORD LAWRENCE (formerly Governor-General of India), who from his long experience of the country probably knew India better than any other living man, was to the day of his death a very earnest supporter of Missionary Societies, a liberal contributor to their funds, and a frequent attendant at their committee meetings. He says—and they are very remarkable words from a man of such mature judgment, who was not accustomed to say things without consideration—

“Notwithstanding all that the English people have done to benefit India, *the missionaries have done more than all other agencies combined.*”

“There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, of Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts by their own people. Such social circumstances must go on influencing converts, *until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith without ruin to their position in life.*”

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\* Taken with several other quotations from “Are Foreign Missions doing any Good ?” an admirable little book, published at a Shilling by Kegan Paul, Trench & Co.

### SIR BARTLE FRERE.

SIR BARTLE FRERE (formerly Governor of Bombay), in a lecture on "Christianity suited to all Forms of Civilization," delivered in connection with the Christian Evidence Society, July 9, 1872, said :—

"Whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindoos and Mohammedans in India *is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.*"

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### LORD NAPIER AND ETTRICK.

LORD NAPIER AND ETTRICK, in a speech in connection with the Society for the Propagation of the Gospel, at Tanjore, October 26, 1871, said :—

"I must express my deep sense of the *importance of Missions as a general civilizing agency in the South of India.* Imagine all these establishments suddenly removed ! How great would be the vacancy ! Would not the Government lose valuable auxiliaries ? Would not the poor lose wise and powerful friends ? It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labours, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."

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### SIR WILLIAM MUIR.

SIR WILLIAM MUIR (formerly Lieut.-Governor of the North-West Provinces), at the Reading Church Congress in 1883, said :—

"Coming to the direct results of Christian Missions in India, I say that they are not to be despised. *Thousands have been brought over, and, in an ever-increasing ratio, converts are being brought over to Christianity.* And they are not shams nor paper converts, as some would have us believe, *but good and honest Christians, and many of them of a high standard.*"

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### SIR WILLIAM WILSON HUNTER ON MISSIONARY INFLUENCE IN INDIA.

SIR WILLIAM HUNTER, the eminent East Indian official, writes :—  
 "To a man like myself who, during a quarter of a century, has watched the missionaries actually at their work, *the statistics of conversion seem to form but a small part of the evidence.* The advance which the

missionaries have made in the good opinion of great non-Christian populations well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I shall speak only of facts within my own knowledge. But *I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries.* I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live ; no individual Englishmen are so honestly regretted when they die. What aged viceroy ever received the posthumous honours of affection accorded to the Presbyterian Duff by the whole native press ? What youthful administration has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned in Calcutta last summer ? It matters not to what sect a missionary belongs. An orthodox Hindu newspaper, which had been filling its columns with a vigorous polemic, entitled 'Christianity Destroyed,' no sooner heard of the death of Mr. Sherring than it published a eulogium on that missionary scholar. It dwelt on 'his learning, affability, solidity, piety, benevolence, and business capacity.' The editor, while a stout defender of his hereditary faith, regretted that 'so little of Mr. Sherring's teachings had fallen to his lot.' This was written of a man who had spent his life in controversy with the uncompromising Brahmanism of Benares. But the missionary has won for himself the same respect in the south as in the north. If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any department head, but a missionary bishop of the Church of England and a missionary educator of the Scottish Free Kirk."

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#### SIR CHARLES AITCHISON ON INDIAN MISSIONS.

"FORTUNATELY, in this country at least," said Sir Charles Aitchison, in a speech at Simla, "missionaries have no reason to shrink from the touch of scientific criticism ; and perhaps it may surprise some who have not had an opportunity of looking into the matter to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls. If we turn to the census report of 1881, for example, we shall find that in the Madras Presidency, which is the great home of the native church, the population actually decreased within the ten

years preceding the census, while the Christians of all denominations increased by 165,682, or more than 30 per cent. The vast majority of these Christians, the report goes on to say, are Hindu converts, or the descendants of Hindu converts.

“They are to be found in every district, belonging, for the most part, to the poorer classes, and drawn from the lower castes. Coming to Bengal, we all know there has been an enormous increase of population in that province ; the census report puts it down at 80-89 per cent. The advance in the Christian population, however, is more than 40 per cent. But what is most remarkable is the fact that, while the increase among Christians of all other races is only 7 per cent., the increase among native Christians is actually 64 per cent., the rate of increase being six times that of the ordinary population. The progress made in the spread of Christianity during the last nine years, says the census report, is one of the most interesting facts brought out by the census just taken. This increase is far too large to be explained by the theory of natural productiveness. It is due chiefly to conversions from heathendom. *The native Christians are the most rapidly progressing class in Bengal.*

“In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognised even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India. And even in the magnificent work of philanthropy with which the name of the first lady in the land is imperishably associated, missionaries were the pioneers. ‘I believe,’ said Lord Lawrence, towards the close of his life, ‘notwithstanding all that people have done to benefit that country (India), the missionaries have done more than all other agencies combined.’

#### A CHIEF COMMISSIONER’S VIEW.

At the laying of a corner-stone of Mission buildings connected with the Methodist Episcopal Mission, Jubbulpur, Mr. Mackenzie, Chief Commissioner of the Central Provinces, after referring to recent criticisms of Missions, said :—“It may be that direct results, in the shape of conversions and baptisms, are not so startling as the Church at home would like to see them. *But this is only a superficial estimate of the situation.* No man who studies India with a seeing eye can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders, the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that, ere many years are over, we shall have in India a great religious upheaval. The leaven of Western thought, and the leaven of Christianity together, are working on the

inert heap of dead and fetid superstitions, and, by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the of our immediate successors. But it *will* be, when He sees fit with whom a thousand years are as one day. My own belief is that it will be sooner than the world, or even the Canons of the Church, suppose. What the Indian Church will be, by what organisation governed, to what precise creeds affiliated, I for my part do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native Church may in time produce its own Apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale."

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#### TESTIMONY OF A WATCHFUL BRAHMIN.\*

A LEARNED Brahmin, at the close of a lecture by Dr. Chamberlain, a missionary clergyman and physician, in the presence of nearly two hundred Brahmins, officials, students, and others, said :—

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them, unhealthy clime? Is it for gain or profit that they come? *Some of us, country clerks in Government offices, receive larger salaries than they.* Is it for an easy life! See how they work, and then tell me.

"Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not hear. He was not discouraged; he opened a dispensary, and we said: 'Let the pariahs (lowest caste people) take his medicine; we won't.' But in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

"Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in different languages I

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\* See "The Great Value and Success of Foreign Missions," by Rev. John Liggins. New York: The Baker & Taylor Co.

chance to know. It is the same in all languages. The Bible ! There is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power ? It is the Bible that gives it to them. And they now bring it to us, and say : 'That is what raised us ; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran ; but they bring it in love, and say : 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced : Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land !"

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## II.—REPLIES TO MR. W. S. CAINE, M.P.

*(From a Letter to the "Leeds Mercury," by the REV. DR. CONDER.)*

There are some points, however, on which we who stay and work at home are quite entitled to form an independent judgment. Granting that a Hindu "can understand" a religious teacher who is an ascetic, after the model of their own fakirs and other holy men—is it our business to adapt Christianity to his prejudices, or to lift him out of his heathenish narrowness into the light of a religion meant not for fakirs, monks, and nuns, but for mankind—fathers and mothers, husbands and wives, brothers and sisters ? Why begin by presenting a false ideal of Christianity, even if it be to him more acceptable than the Christianity of Christ and His Apostles ? The advantages and drawbacks of married life for our missionaries have been often discussed. It is not a question to be settled in a sentence, or by the opinion of a Hindu that a missionary with a home of his own is a "Burra Sáhib," not an ideal "holy man." Even if an English missionary, through fear of being sternly criticised if he drives "a dog-cart," walks in the burning sun, and gets himself disabled by sun-stroke (as an excellent missionary friend of mine did), this may not in the long run be the best economy. By all means let every rational method have fair trial. Still I submit that our business is to present to Hindus, and all other men, not a Christianity modified to meet their notions, which they will admire but not adopt ; but one which they can take to their hearts, their daily business, and their homes.

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*(Substance of Official Reply by the REV. R. WARDLAW THOMPSON,  
Foreign Secretary of the London Missionary Society.)*

*First.*—Mr. Caine says that most of the missionary societies "can show districts in which success of a marked kind has gladdened the hearts of all Christians, but in the main the results are miserable, inadequate, and surely discouraging." I venture to think that if he had reversed this statement he would have been nearer the truth. In the main, success of a marked kind

has gladdened the hearts of the workers, but there are certainly some districts in which results have been most miserable, inadequate, and discouraging. It ought to be borne in mind that though the letter is about Indian missions in general, the writer has been travelling entirely in North India—confessedly, on many grounds, the most difficult and the most unproductive part of the field. One would suppose that the great districts of Ongole, Arcot, Madura, Tinnevelly, Mysore, and the stations of the London Missionary Society in the Canarese and Telugu country and in Travancore had no existence. The greatest successes of missions in India has been in the Madras Presidency, and there the converts are to be numbered by tens of thousands. But there is not the faintest indication that the writer knows anything of the Madras Presidency. The India of Mr. Caine is the India to which, unfortunately, the tourist too generally confines himself, the India of the great cities of the north, where is to be found in the most concentrated form all the bigotry of Mohammedanism and all the powerful influence of Brahminism. Yet even as relating to North India his words are surely too sweeping. He mentions some districts which have been signally blessed. He ought to have added to them the work of the American Methodist Episcopal Church in Rohilcund, the great mission of the A.B.C.F.M. in the district of Ahmednagar, the missions to the Santals, and the work of our own and other societies in the district around Calcutta. In all these there are not only a large number of converts, but the *ratio* of increase is rising from year to year. There are certainly some stations in which the progress of the work is very slow, and some in which *apparently* there is no progress. So far as the stations of the London Missionary Society are concerned, this has never been concealed, as may be seen by anyone who chooses to look at the Annual Reports. But such stations are painful exceptions to the rule of general encouragement, and the work in them is persevered in, not blindly or without due consideration, but under the conviction that there is no fortress of evil, however obstinately defended, which will not ultimately yield to Christian persistence and the power of the Spirit of Christ.

*Second.*—Mr. Caine expresses his opinion very emphatically on the great question of education in India. He has come to the conclusion that the missionary societies have made a great mistake in taking up this work. He says: “Let them leave the secular education of India to the Government. The only schools missionaries ought to keep are schools for the elementary education of their own converts, and these ought to be used by all Protestant children alike, instead of each denomination having its own.” His reasons for this opinion are the failure of the present mission schools to produce converts; and the employment of Mohammedan and Hindu teachers on their teaching staff. He believes that “if the whole energy and income of the missionary societies in India were concentrated on work whose sole object was conversion to a living faith in Christ, the results would be far different.” I venture to differ most emphatically from Mr. Caine in this matter, and to say that, were the missionary societies to follow his advice, they would be taking one of the most disastrous steps that could possibly be conceived of for the religious future of India. I say this with the greater freedom because, as the result of my own observation in India, I believe Mr. Caine has touched a weak point in mission work in his remarks about mission colleges and about non-Christian teachers. In the report presented to the Directors of the London Missionary Society by Mr. A. Spicer and myself, after our

return from India, the dangers connected with this part of our work were very plainly indicated, and the policy of the Society, on the subject of the higher education in India, has been one of constant watchfulness in regard to these points. But Mr. Caine is utterly mistaken in his general conclusions on the subject. He writes as if the majority of missionaries in India were giving a large part of their time to educational work. I can speak only for the London Missionary Society ; but certainly he is wrong so far as we are concerned. We have 48 male missionaries in India. Of this number, only 12 are engaged in teaching. The rest are mainly evangelists and superintendents of native evangelists. The Society spends about £25,000 annually on its Indian missions. Of this sum, only £2,100 was last year appropriated to grants for education. It is quite true that the number of conversions from our schools as the direct result of Christian instruction in the schools is very small. Owing to the pressure of competitive examinations, and the requirements of the Education Department, it is smaller now than it was in the early days of the educational movement ; but it is entirely incorrect to say that, "so far as turning the young men they educate into live Christians is concerned, their failure is complete and unmistakable." The constant and the growing testimony of evangelistic missionaries in all parts of India now is that wherever they go they find warm friends, sympathetic and intelligent hearers, and often active helpers among the young men who have been educated in mission schools, many of them making little secret of their Christian faith, but being evidently kept back from public profession by the dread of the ordeal of opposition and persecution through which they would have to pass. If space permitted, I could sustain this statement by instance after instance from our own report. Moreover, what can be a stronger testimony to the value of this Christian school-teaching than Mr. Caine's own words about the college at Lahore ? He says : "These students are literally soaked in Evangelical truths for years." If this is the case, will any one venture to say that bazar-preaching, however earnestly and efficiently carried on, could prove a better medium for the working of Divine grace ?

On the general question of handing over the secular education entirely to Government, it is strange that a man of Mr. Caine's intelligence and experience can have fallen into such a blunder. The Government of India is avowedly and necessarily strictly neutral on all subjects connected with religion and morality. The consequences of the working out of this neutrality in Government schools have been strikingly set forth in the minute of the Governor-General of December 31, 1887.

If the missionary societies give up educational work, they will be handing over the entire training of the vast population of India to agencies which will be simply destructive, or to associations formed for the defence of heathenism. It is not a little suggestive that the Cambridge Mission in Delhi, of which Mr. Caine speaks so warmly, devotes itself very largely to the work of higher education, and that the Roman Catholic missionaries are most active and successful in their schools.

*Third.*—The status and the cost of support of the missionaries have troubled Mr. Caine. He is convinced that the reason why they have not made more impression on India is that they have been among the people in a position which does not command sympathy or admiration. "A Hindu has no sympathy with a missionary, however godly and learned a man he may be, who lives in a good bungalow, eats the sacred cow, drives his dog-cart, and is in

all respects a Burra Sahib." Mr. Caine has been much impressed by the heroism and self-sacrificing devotedness of the Salvation Army agents, the Cambridge Mission, and the Jesuits. He says: "If we could find in all the English Protestant missionary societies in India 200 such devoted men as are to be found in the ranks of the Jesuits and the Salvation Army the work of converting India would begin." He complains of the costliness of ordinary missionary methods, and advocates the adoption of celibacy and more or less of asceticism as the conditions of success. This is one of the most serious questions in connection with the management of modern missions, but, unfortunately, Mr. Caine's statements are all rhetorical. He gives no evidence in support of his assertions. The quotations from a Catholic writer about Xavier and his companions is very picturesque, but as history it is a trifle imaginative. The statements about the devotion and self-sacrifice of agents of the Salvation Army are such as to awaken much admiration for the Christian spirit of those who are enduring such hardness for Christ. There are many, even among Indian missionaries, who will join Mr. Caine most ungrudgingly and heartily in the tribute of admiration for the men, but they will imitate his caution and say as he does: "I make no comment on their methods, and on the probable success of their labours." So far as the committees of the Missionary Societies are concerned, there are some important questions which must be answered before they can adopt the methods extolled by Mr. Caine as the best. Has the celibate and ascetic method proved to be so much more fruitful of results, and so much more free from serious difficulties, as to make it advisable to change? Is it wise, is it natural, in the light of history is it expedient, to set before the people of India the celibate and ascetic condition as the ideal of the Christian ministry?

Faithful inquiry and frank speaking on these questions are quite consistent with a very real appreciation of the nobility of the men who are set before us as models. And careful answer is required before it would be wise to think of changing our methods. Mr. Caine gives us no light on these points. Has he taken any trouble to inquire into them?

The Directors of the London Missionary Society are certainly not blindly attached to their own ways. They will be glad of more light. They have recently come to the conclusion that more elasticity is required in the appointment of missionaries, and have decided to send out bands of celibate missionaries to selected centres, to work for a term of years at the lowest salary consistent with health, under the guidance of some experienced head. They believe, however, that the true solution of the missionary problem in India does not lie in the direction of encouraging large numbers of European missionaries to go out as celibates and ascetics, but in earnest efforts to multiply an efficient and consecrated native ministry. For this purpose, and until the native ministry is strong enough to undertake the responsibility of carrying on the work alone, they believe that the present somewhat costly system of maintaining in great centres a number of competent European workers with all the advantages and influences of home life about them will, in the long run, prove the best policy. As to the unwillingness of the Hindu to listen to missionaries so situated, and so provided for, I venture to say, from a knowledge equal to Mr. Caine's, it is rubbish. Wherever the missionary is found to be a man with human sympathies and the love of Christ, and an earnest desire to help and save, he is respected, listened to, and beloved.

*(Part of a Letter from one signing himself TAMULIAN.)*

The "great gentleman" referred to by Mr. Caine is not to be found among missionaries. Mr. Caine has "evolved" him. No native ever describes a missionary as a "Burra Sahib," and it is arrant nonsense to say that a native has no sympathy with a missionary who lives in a good bungalow, &c. The native knows exactly how much pay the missionary gets; that he gets twelve times less per mensem than a collector or a judge, and that he is by a very long way the poorest European in the station. As to Hindu ascetics, they are, with few exceptions, the most degraded creatures in the country, and a Hindu relieves them because he is afraid to brave their curses.

Lest this letter should appear one-sided in its testimony, and unwarranted in its tone, I may add that I have spent eleven years in South India. I have, with other missionaries, preached in the vernacular ten times per week, or 500 times per year. I have seen missionaries of all kinds at work, and I have yet to see men who work harder or show better results.

One word, in conclusion, as to how globe-trotters understand us. A globe-trotter came to a missionary's bungalow in quest of entertainment. The missionary dined the traveller and gave up his bedroom to him. There were only two rooms in the bungalow, and the missionary slept in the verandah. The globe-trotter in the morning took leave of his host, who had of course entertained him gratuitously, and went on his way. Time passed and the missionary received a letter from the secretary of his society, which contained a copy of a letter from the globe-trotter, his former guest. This letter was a complaint to the directors against the missionary, who was charged with luxurious and extravagant living. "For," said the complaining party, "in the room where I slept were a number of bottles of claret." The missionary in his reply to the charge said: "I deeply regret that my guest did not open a bottle and taste the claret. He would have found the claret was *ink*." Ink it was. This story is a true one.

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*(From a Letter to the "Leeds Mercury," by the REV. JOHN J. POOL,  
late of Calcutta.)*

I differ absolutely from Mr. Caine when he says that, in his opinion, the conversion of the people of India to a real and abiding faith in Christ is not merely not attained, but "is not in the way of being attained." It is, I suppose, waste of time to refer to missionary statistics, for with regard to these Mr. Caine uncharitably says they "are not at any time very reliable." I believe missionary statistics are reliable, more reliable than Mr. Caine's statements; but leaving these statistics, I would invite attention to the last Census Report of Bengal, compiled by the Government of India in 1881. The native Christians conclude the list, and with regard to these the Government report says: "They are the most rapidly increasing class in Bengal. It has been shown that they have increased, chiefly by conversion, at the rate of

64·07 per cent. during the nine years which have elapsed since the census of 1872."

Perhaps Mr. Caine has never seen this remarkable statement. I must confess I was astonished when my attention was first called to it two years ago. I felt certain that the native Christian community was rapidly increasing, but I had no idea that it was the most rapidly increasing class. And what is true of Bengal is true of India as a whole. Certain missionary stations may be pointed out, and Mr. Caine has mentioned some, where Christianity does not advance; but, taking India as a whole, the rate of advancement is amazing, considering the almost innumerable stumbling-blocks in the way.

Mr. Caine, speaking about the costliness of missionary enterprise, recommends great reductions. He would favour unmarried missionaries, male and female, and thinks they could live comfortably, and without any asceticism, on £50 a year. A few years' personal trial of his theory would convince him of its fallacy. It is easy to talk about living comfortably on £50 a year in India, but in practice it would be a failure. In the long run, it is a mistake to starve either the body or the mind. And Mr. Caine is in error when he states that a Hindu has no sympathy with a missionary, however godly and earnest a man he may be, who lives in a good bungalow, drives his dog-cart, and is in all respects a Burra Sahib. Hindus are not as foolish as they are often made out to be. They know a good man when they meet him, whether dressed in the garb of an ascetic or in the ordinary attire of an English gentleman. And I think, as a rule, they prefer an Englishman to dress as an Englishman, and to act as an Englishman.

In connection with the subject of married *versus* unmarried missionaries, has Mr. Caine, I wonder, ever considered the question of the mighty influence for good in a heathen land, and amongst native Christians, of the example of a holy and happy Christian family such as is presented, as a rule, in the homes of married English, American, and German missionaries? Money can be saved at too great a sacrifice! The majority of men can work better in the mission field in India when their wives are with them, and undoubtedly the sweet family life of our missionaries is beneficial. The cheese-separating policy Mr. Caine suggests is unworthy of a thoughtful man and a Christian statesman. There is work for married people and single people, and all need to be, and ought to be, adequately supported. I deprecate, as I have already said, in the interests of Christianity, the extolling of one system at the expense of another.

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(From a second Official Reply by the REV. R. WARDLAW THOMPSON,  
Foreign Secretary of the London Missionary Society.)

It has been the policy of missionary societies to provide for their missionaries in the field, not the bare amount on which it is possible for men of good constitutions to subsist, but such reasonable allowance as will enable them to make suitable provision for the special requirements of climate and diet, and thus to maintain their physical efficiency for continuous service. The scale of missionaries' salaries in India, as compared with the payments made to other Europeans living under the same conditions, is as low as it can reasonably be

made. Unquestionably, in comparison with the average ministerial salary at home, the provision for the missionary is high, but the circumstances of the workers are wholly different. I believe the true solution of the difficulty connected with the cost of missions is not in the direction of reducing allowances to the lowest point at which it is possible for men to maintain themselves, nor in the direction of an extensive use of the celibate missionary. Rather do I look forward to the time when, as the result of God's work of grace on the hearts of the young who have been educated in our missionary schools, a large body of thoroughly well-trained and devoted native evangelists and pastors will be available in all parts of the field. The policy of the London Missionary Society has been, and, I hope, always will be, to work in this direction.

I venture to think that Mr. Caine, and others like him, are approaching the question of missionaries' salaries from an altogether wrong direction. The question with them seems to be for how small a sum can a European exist in India. It will surely be time enough for us to discuss this question when wealthy laymen and Christians in comfortable circumstances in England have decided on how small a sum they themselves can exist here and carry on work for Christ. So far as I know, we at home are not under a different law from that which is to regulate the life of the missionary. If a Christian man, in the fulness of his love for Christ, goes forth voluntarily seeking to maintain himself in the field for a very small sum that he may have the privilege of doing Christian work, we may greatly admire his zeal, though we may sometimes doubt his wisdom. But for communities of Christian people, whose homes, whose personal expenditure, whose surroundings in every direction give evidence of abundant care for their own comfort, to proceed to discuss seriously the problem for how little a missionary can be supported in a foreign country and a tropical climate, is an application of the law of Christ which I cannot at all understand.

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*(From a Sermon by DR. DALE, at Carr's Lane Chapel, Birmingham.)*

Dr. Dale quoted some months ago a very remarkable passage from an address on India read before the Society of Arts in London by Sir W. Wilson Hunter, one of the most eminent of the civil servants of the Crown in India. He had not only lived in India many years, but had superintended the Indian census. The facts which he gave were absolutely destructive of Mr. Caine's statements. Sir William Wilson Hunter said: "The official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1887, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase amongst the general population was 8 per cent., while the actual rate of increase of the Christian population was over 30 per cent. But, taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1887, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the results are clear. The general population increased in the nine years

preceding 1881 at the rate of 10·89 per cent., the Mohammedan at the rate of 10·96, the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64·07 per cent." In a speech delivered in London last year, Sir W. Wilson Hunter said: "My acquaintance with the causes underlying the increase of population, and with the science of gauging increase, would prevent me from accepting this enormous increase of 64 per cent. in nine years as ground for believing that a similar increase will take place during the next ten years. All I can say is this, that if the native Christian population is increasing 64 per cent. during these ten years"—and they would know whether that had been the case in 1891—"it will be one of the most wonderful triumphs which Christianity has ever had in the world." Was such an increase to be called "miserable, inadequate, and discouraging"? He would take another witness, Sir Charles Aitchison, who was for a time Lieutenant-Governor of the Punjab, and was now one of the members of the Viceroy's Council, and who recently made the following remarkable statement:—"The changes that are to-day being wrought out by Christian missionaries in India are marvellous. Teaching wherever they go the universal brotherhood of man, animated by a faith which goes beyond the ties of caste or family relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of heathen superstition, and bringing about a peaceful, religious, moral, and social revolution." Mr. Caine was in India a few months; he naturally stayed in cities, and was unable to visit the country districts even in that part of India over which he travelled—hence his impression of the miserable and inadequate results. India was not one country, but many countries; it was distributed into different nations, differing from each other in language and race. To see the north was not to see the south. If a traveller from India visited Spain, Portugal, and Italy he would honestly report that Protestantism was a wholly ineffective religion in Europe—the report would be perfectly honest, but completely inaccurate. Mr. Caine spoke of the few converts in Benares; but Benares is the Rome of Hinduism—the very centre of Hindu faith. The important point was to place side by side with Mr. Caine's impressions, who was in the country a very few months, the impressions of a man like the Lieutenant-Governor of the Punjab, who had been in India many years, and the definite facts authenticated by Sir W. Wilson Hunter. The whole case seemed to him to fall to the ground if the broad statements of Mr. Caine concerning the failure of Christian missions in India could not be sustained.

The London Missionary Society had forty-eight missionaries in India, and only twelve were engaged in the educational work which Mr. Caine so strongly disapproved. £25,000 had been spent by the society on its Indian missions, and only just over £2,000 was spent in education. Mr. Caine contrasted the Jesuit missionaries and the Salvation Army with the ordinary missionaries of India, and said he was sure that the methods pursued by the Jesuits and the Salvation Army were worthy of imitation by all the missionary societies. In regard to the Salvation Army, Mr. Caine said he made no comment on their methods, or the probable success of their labours; but he was quite sure that if they could find in the English Protestant missionary societies in India 200 such devoted men as were to be found in the ranks of the Jesuits and the Salvation Army, the work of converting India would begin. Mr. Caine

further said that the Jesuit preacher, in Brahmin dress, with his begging-bowl, and the bare-footed Salvation Army captain, the natives of India could understand ; but he thought the English missionary, with his wife and children, living in a comfortable bungalow, and eating the sacred cow and driving in a dog-cart, would never touch the imagination and religious sentiments of the people of India. But the Jesuits had been in India 300 years, and if theirs was the true method, how was it that Mr. Caine said that if there were 200 men like them the conversion of India would begin ? Mr. Caine was unjust to the Jesuits. The native Roman Catholic population of India numbered about 800,000, and that was a beginning at least. There were about 400,000 native Christians connected with the Protestant missions ; but the Protestant missionaries had only been in India for 100 years, whereas the Jesuit missionaries at best at work in India for 300 years. Those figures did not seem to be precisely in favour of the Jesuit methods. The work of the Salvation Army was far too recent to allow anyone to speak with confidence of its results. He would not utter a word to discourage the Salvation Army ; God help and God bless them to do their work ! There was room enough for them as well as the missionary societies. But they knew what the Salvation Army was. Was Mr. Caine an officer in the Army ? Did he take his family every Sunday to Salvation Army services ? Did he think the Army was likely to draw to Christ the class to which he belonged ? Was the Army reaching the educated classes of England ? Here and there, yes ; but were its methods of such a character as to justify the confidence that it would reach the great masses of the educated people of this country ? If it was not likely to reach them, he (Dr. Dale) did not think it was likely to reach the educated classes in India. Large numbers of people in India might be reached by it, as large numbers of people in England might be reached by it ; but the cultivated classes in India, as in England, were, he believed, to be reached by other methods ; and to develop the life and thought of those who were brought to Christ, whether here or in India, other Christian influences and agencies were necessary.

Mr. Caine suggested that men should be sent out under an engagement to remain unmarried for ten years. What was to happen then ? Were they to marry and remain missionaries ? If so, in the course of twelve or thirteen years there would be a larger number of married missionaries in India than ever. Were they to come home ? If so, what were they to do ? They were to be sent out young—before they had learned a trade or profession. Were they to be pensioned when they had done ten years' work ? Dr. Dale insisted that Mr. Caine's whole theory seemed to rest on the assumption that India was to be Christianised by Englishmen ; he (Dr. Dale) believed that she was to be Christianised by her own sons, and therefore he believed in sending out educated Christian men, capable of training Indian converts for the work of preaching the Gospel.